

PROMINENT MAADHWA YATIS (A BRIEF)

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ತತ್ಸ್ಯಯಂ ಯೋಗಸಂಸಿದ್ಧಃ ಕಾಲೇನಾತ್ಮನಿ ವಿಂದತಿ ||

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.

- Bhagavadgeeta chapter 4.38

PREFACE

God has created 84,00,000 species, out of which human being is the only one who has been gifted with the property of "Self-Reflect". The main purpose of Human's life is to earn the knowledge of god, appreciate his greatness in each and every aspect of our life, and to serve him in multiple ways. The proper knowledge about God leads to the development of true love towards him which results in Bhakti, the only path to attain Moksha. Starting from the Vedas, puranas, shastras to the preachings of our Gurus in the form of their granthas from hundreds of years, each one of them describes the greatness of God in their own ways. A Guru's blessings plays a vital role in the way of a sadhaka. As described in the scriptures "**Mukunda Bhaktyai Gurubhakti jaayai!**", the bhakti we show in our Gurus itself leads to the path of Bhakti in the God. To develop bhakti in our gurus, we should go through their life history, their preachings, and their achievements.

Guru seva is very auspicious, especially in this parvakaala of Chaturmasya. In this aspect, during this pandemic situation of COVID 19, a small thought reflected in me to know more about our maadhwa gurus and to introduce them to several of my friends, relatives and our community who have very little time to read in depth about gurus, hence a small attempt to give very brief about prominent maadhwa gurus from whatever open sources I could get. I've tried my best to compile the maximum information in this small article about Madhwa Philosophy, so that reading these would help one to develop more interest in the path of spiritual knowledge. This work is just like taking a spoonful of water from the sea of vast ocean of our various yatis.

I would like to thank my parents, relatives, friends and everyone who have supported me in this small venture for their valuable support. Also special thanks to my friend Karthik Joshi for beautifully designing the cover pages. My effort is fulfilled if it is read and spread to many, so that it will inspire me to introduce some more works in the coming days.

Let Sri Hari Vayu Gurugalu be pleased with this seva and bless us all.

!! SARVEJANAHA SUKHINO BHAVANTU !!

' STAY HEALTHY, STAY SAFE !! '

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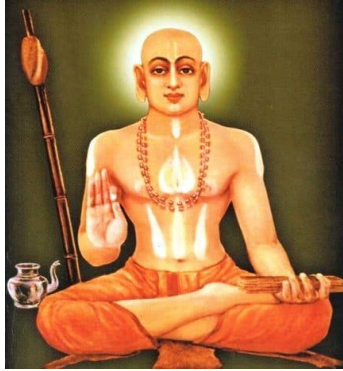
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Ashada bahula Saptami

|| VISHWAGURU ACHARYA MADHWA ||



"TATVAJNAANA" (Spiritual knowledge) is the ultimate solution to overcome darkness of life. It is the main aspect to get to know about the **"GOD"**, who is independently and solely responsible for Srishti, Sthiti, Laya and all other activities of this universe. In Ancient Indian history, from time to time, around **21 bhashyaas** like Bhaskara, Vaamani, Ramanuja, Shankara etc. came into existence to explain these spiritual concepts, but none could provide the proper knowledge in this aspect. The whole lot of pure knowledge seekers were forced to live in this confused state and it was at this point of time that **Acharya Madhwa**, who is firmly believed to be the third incarnation of Lord Vayu (son of Lord Vishnu) after **Hanuman** and **Bheemasena**, was sent by the God himself, as per the prayers of other devataas through Lord Brahma, to spread the philosophy of **"TATVA VAADA"**(Dwaita) - the right knowledge in the spiritual journey.

Acharya Madhwa's avatara took place in 13th century on **Vijaya Dashami**, at the punyabhoomi of Parashurama kshetra - **Pajaka**, a pilgrimage place near world famous temple town **Udupi**. His parents Madhyageha dampati were overwhelmed by the birth of this child, who was born after doing immense prayers for 12 years, to Lord Anantheshwara at Udupi. He was named as **Vasudeva**. In his childhood itself many incidents had occurred which proved that he was not a normal child, but was a divine one. After his brahmopadesham and gurukula vaasa, around the age of

ten, Vasudeva decided to take sanyasa ashrama , so that his **avatara's main purpose of condemning the earlier 21 kubhashyaas** and **spreading the right knowledge** would be satisfied. He was named as **Poornapragnya theerta** , after he took sanyasa ashrama from **Achyutapragnya theertaru** , the then pontiff who was residing on the **vedanta peeta of Hamsanamaka paramatma** started by the lord himself. **Poornapragnya** had already acquired all the knowledge of **shastras, puranas, siddhantas** etc. in his other incarnations, directly from **Lord Vedavyasa** ,one of the incarnations of Lord Vishnu. Immediately after sanyasa, at that early age itself Poornapragnya started to do upanyasas, participated in debates with the scholars of other bhashyas and started condemning those misguiding bhashyas from their root. The vast knowledge level of Poornapragnya was like a ocean, even the pandits irrespective of their knowledge, experience, age could not even match to a sip

of water from that ocean!! The pravachana and vaada vaibhava of Poornapragnya not only attracted scholars from all over the country, but also common people, through his upanyasas, started getting attracted towards spirituality and gathered in large numbers, everyday during his pravachanas. Seeing the vaibhava of Poornapragnya in all the aspects, Achyutapragnyaru decided to assign him as his **successor** to the **vedanta samraja** and hence named him as **Anandatheerta**.

Anandatheerta then started writing his works with a main vision of **condemning the kubhashyas** and spreading the right knowledge. His works mainly focused on spreading the theme of **Sarvottamatva of Lord Vishnu** and **Jeevottamatva of Lord Vayu**, which was the paramasatya(True Knowledge) propagated by the lord Narayana himself. The main propaganda of his works explained the real life scenario of **Panchabedha Taratamya : Jeeva-Deva bedha, Jeeva-Jeeva bedha, Jeeva-Jada bedha, Jada-Deva bedha and Jada-Jada bedha**. His literary works whose numbers approximates between 37-50 are termed as **SARVAMOOLA GRANTHAS**, which mainly highlights the defects of other bhashyas and provides proper limelight for each and every situation in puranas, shastras, vedas and also in major epics of Ancient India like Ramayana, Mahabharata and Brahmasootra. To name some of his Granthas on these epics, are : **Brahmasootra Bhashya, Geeta bhashya, Mahabharata Tatparya Nirnaya, Geeta Tatparya Nirnaya**, etc. Some of his works like **Karmanirnaya, Sadaachara Smruti, Dwadasha Stotra, Narasimha Nakhastuti**, etc. were written by him to shower guidance on the common people to develop interest in spirituality and implement it in their daily lives which would ultimately result in deep devotion towards God and thereby leading to the path of **Moksha** (Liberation). Since he was an incarnation of Vayu, Anandatheerta called himself as **Madhwa**, as mentioned in **Balittha sookta** which describes the greatness of the Lord Vishnu through his utmost devotee in Jeevas, Lord Vayu. Acharya Madhwa travelled throughout the country and participated in various debates organised by the scholars of other bhashyas and defeated each one of them in their own backyard. Many scholars who were defeated, even surrendered to him and became his followers, in the verge of seeking the right Knowledge in the Path of Moksha.

To mention **very few** of the **historical - divine** events which took place during the life period of Acharya Madhwa :

1) During the initial days of his sanyasa, Poornapragnyaru expressed his desire of taking a holy dip at river Ganges, to his ashrama guru AchyutaPragnyaru, who by that time already had developed very deep attachment towards his shishya, so he did not wanted to lose his company. His prayers to the lord Ananteshwara bore fruits and within few days, Ganga maata herself came to Ananta Sarovara at Udupi, to purify herself from the paada sparsha of Poornapragnya. Later the sarovara came to be known as **Madhwa Sarovara**. After this incident , it is firmly believed that even till date , every 12 years mother Ganga comes to this sarovara to prove her existence!

2) Once during Sanchara, one day after the Bhiksha seva of Acharya Madhwa, the sevakarta brahmin who had heard about the greatness of Acharya Madhwa wanted to test him and thus offered more than 200 bananas and pleaded him to eat all of them at that very moment. To everyone's surprise Acharya Madhwa ate all of them right there and proved that he was none other than **Bheemasena (Vrukodara) of Mahabharata's** time.

3) During one of the debates, Acharya Madhwa in his vada very firmly debated that each word in the famous stotra - **VishnuSahasranama** had atleast **minimum of Hundred meanings** related to God, as explained in upanishads and other vedas. But the scholars in the opposition, joked at him for his comments and with a very high confidence level of belief that he would not be able to do so they challenged him to explain the meanings to them then and there itself. When Acharya Madhwa started explaining the meanings of each words' of the stotra, they were left in the state of shock and finally after realising that none among them could match his knowledge, they all surrendered to him.

4) Once during a parvakaala, Acharya Madhwa had went to do his anushtaana near **Malpe beach** at Udupi. At that same time a boat which was coming from **Dwaraka** started to sink inside the ocean due to the thunderstorm. Acharya Madhwa through his Karunapoorna drushti saved the boat from sinking, through his Kaavi Shaati. The owner of the boat after reaching the landside completely surrendered to the Acharya and offered his prayers and forced him to take anything from their side. Acharya Madhwa who had a divine sight just took 2 **Gopi Chandana** rocks from him. Later when the rock was crack opened, extremely beautiful vighrahas of **Lord Krishna and Balarama**, which were worshipped during the **Dwaparayuga** were found. Acharya Madhwa then installed the Balarama pratima near that Beach itself and brought the **Rukmini karachita pratima of Lord Krishna** and installed it near the Madhwa Sarovara at **Udupi**. Later he assigned **8 bala Sanyasis** namely **HrishikeshaTheertaru, Upendra Theertaru, Adhokshaja Theertaru, Janardana Teertharu, Vishnu Teertharu, Narasimha Teertharu, Vamana Teertharu and Rama Teertharu** to worship this Jagadoddhara Sri Krishna pratima in a **Paryaya** manner for 2 months, which was further extended to 2 years by Sri Vadiraja Gurusarvabhoumaru. Till date this tradition is being followed in Udupi, only the ashta mathadheeshas of Palimaru matha, Puttige matha, Pejavara matha, Krishnapura matha , Sode matha, Adamaru matha, Shirooru matha and Kaniyooru matha and - has the rights to do the **14 daily poojas to lord Krishna** out of which 3 main poojas should be carried out by the paryaya peetadheesha himself.

Acharya Madhwa had innumerable followers and shishyas, irrespective of the ashramas. He appointed few of his shishyas, who had surrendered to him after the debates, to continue the tradition and spread the right knowledge - TattvaVaada throughout the country. To name few of the **Sanyasa shishyas - Padmanabha Theertaru, Narahari Theertaru, Madhava Theertaru, Akshobhya Theertaru , Satya Theertaru**, etc. Till today this Guru parampara has been continued, from time to time many Aprozha Jnanis themselves have adorned the peeta of this Vedanta Samrajya to spread the message of Acharya Madhwa. To mention a very few of them - **Jayatheertaru, Sripadarajaru, Vyasarajaru, Vadirajaru, Vijayeendraru, Raghottamaru and Raghavendra Guru sarvabhoumaru**. Apart from sanyasa shishyas, there were also **grihasta shishyas** like **Trivikrama Panditacharya, Narayana Panditacharya, Shankara Panditacharya**, etc.

During his lifetime, Acharya Madhwa went to **Badri** 2 times. There he had the darshan of Lord Vedavyasa and submitted all his works at the feet of the lord. Vedvyasaru was very happy with the works of Acharya Madhwa and blessed him heartfully and gifted him with the holy sand, known as **Vyasamushtis** , which are still being worshipped in Madhwa mutts.

Acharya Madhwa's life itself was a **holy journey**, each and every moment of his life was a blissful one. Each and every act of Acharya Madhwa itself was a guidance to innumerable

people. Each and every word pronounced by Acharya Madhwa itself was the words of Lord Vedavyasa, since he is the **only one after Goddess Lakshmi**, who is capable of **understanding the preachings of the lord to the fullest**. Finally it was on **Magha Shuddha Navami**, when Acharya Madhwa was doing the paata of **Aithareyopanishad** , there was **pushpavrushti** from the devatas from the heaven. Acharya Madhwa then gave his final message to the mankind and left to **Uttara Badri** to the abode of Lord Vedavyasa. It is firmly believed that to this day, Acharya Madhwa is present in his **invisible form at Udupi** to bless his disciples, and in the visible form at Uttara Badri, where he is learning from his Guru Lord Vedavyasa. Direct disciples of Acharya Madhwa **Trivikrama Panditacharya** and **Narayana Panditacharya** have in detail explained about the life history of the Acharya through their works - **VayuStuti** and **Sri MadhwaVijaya** respectively. On the basis of this, from time to time many jnaanais have thrown the light on the journey and works of Acharya Madhwa.

We should really be very very proud to have such a **Trailokyaguru** as our Guru and path guider for our journey of life. Let us all surrender to his feet from our heart and seek his blessings to get rid of this Samsaara Sagara. It'll be really foolish of ourselves if we think that by reading this article, we have gained the complete knowledge of our MoolaGuru. Even with infinite lives in the future it will be next to impossible to completely learn about our guru. This is just an article which should **inspire and provoke** us to learn more and more about our Guru and his Preachings. Finally I'll be concluding my writing with one of sayings of Acharya Madhwa -

"Swavihita Vruttya Bhaktya Bhagavath aaradhanameva Paramodharmaha!!"

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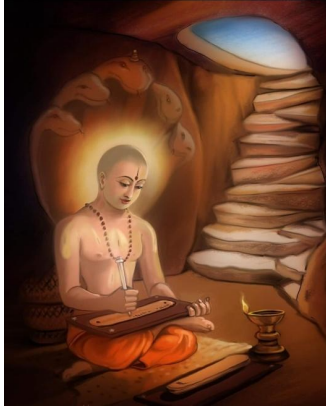
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#Jai Sri Ram#

|| SRI JAYATEERTHA GURU SARVABHOUMARU ||



Lord Vayu, the son of Lord Vishnu took incarnations of **Hanuman**, **Bheemasena** and **Acharya Madhwa** during **Tretayuga**, **Dwaparayuga** and **Kaliyuga** respectively to establish a Dharmic world by destroying and protecting the asuras and the suras of various forms, respectively. In the same way **Lord Indra** also took various incarnations to serve Vayudeva and Lord Vishnu, during all these three yugas. During Ramayana's time he came as **Vaali**, who was very lucky to die at the hands of Lord Rama, during Mahabharata's period he came as **Arjuna**, one of the five pandavas, who was indeed very lucky to get the poorna anugraha of Lord Krishna throughout, especially in the form of his life charioteer and guru who gave him the upadesha of the splendid Bhagavad Geeta. During Kaliyuga, firstly during Acharya Madhwa's life period, he came in the form of **Vrushabha** and was daily carrying the granthas of Acharya Madhwa and participating in the paata along with other shishyas. Acharya Madhwa's blessings on him was so much that he himself had indicated that in future, this Vrushabha will be the one who will be writing the vyakhanas for his granthas. Later he came as **Sri Jayatheertaru**, with the vishesh avesha of Lord Shesha, to serve Acharya Madhwa.

Sri Jayateertha's avatara took place during the middle of 14th century in the Shaashtika clan, at a place called **Mangalavede**, near the world famous Vittala temple of Phandarapur, in Maharashtra. Belonging to the Deshapande family, his parents Dhondi Raja couple named the child as **Raghunatha**, as he was born after the immense seva to Lord Rama. In his childhood itself, Raghunatha excelled in various arts like horse riding, training for wars, etc. which had been followed from his ancestors. At the right time upanayana samskara was done, and at the very early age itself his marriage was also done with a beautiful, cultured kanya. Very few days later, one unexpected special incident occurred in Raghunatha's life which changed the course of his life itself. Raghunatha regularly had the habit of wandering in the forest on his horse and one day while doing so, he felt very thirsty and while seeking for water, he found the Bheemanadi river and drove inside the river along with the horse and started drinking the water directly in such a posture that usually the animals does. At the same time, in the nearby shore, **Sri Akshobhya Teertharu**, one of the direct disciples of Acharya Madhwa who was staying there with thought of searching the suitable qualified person as his successor to adorn the peeta of vedanta samrajya, saw this act of Raghunatha,

and questioned him "**Kim Pashuh Poorvadehe?**"(were you an animal in your previous life?). Suddenly hundreds of thoughts flashed in the mind of Raghunatha, with his guru's anugraha, he was enlightened about his previous births and the purpose for which he had come to this world. The thirst for water was immediately replaced by the thirst for knowledge and he completely surrendered himself at the feet of Akshobhya Teertharu. As per the swapna soochane he had got in the previous night, Akshobhya teertharu decided Raghunatha as his successor for the vedanta samrajya and give him sanyasa and renamed him as **Sri Jayateertharu**. After some unlawful incidents where the nija swaroopa of Sri Jayateertharu got notified, his family apologised for their mistake and finally submitted him to the feet of Akshobhya Theertharu. After this, Sri Jayateertharu studied all the granthas of Acharya Madhwa, the ones which he had in his earlier form of Vrushabha had listened directly from Acharya Madhwa, under the guidance of his swaroopodharaka guru Sri Akshobhya Teertharu.

After the vrundavana pravesha of his guru at Malakheda, Sri Jayateertharu stayed there for some time by doing paata - pravachans. Later in order to fulfill his **guru's adesha** of writing the **vyakhyanas to Acharya Madwa's granthas**, he did immense penance to seek the blessings of **Durgantargata Lord Narayana**, and finally with the special blessings of Durgadevi in the form of writing instrument and other related materials, he entered one of the peaceful caves in **Yaragola** and started writing his works. In the form of immense penance for many years, he wrote vyakhyanas for various granthas' like **Dasha prakarana granthas, sootrabhashya, Rigbhashya, Geeta Tatparya, Geeta Bhashya**, etc. Totally, he has written around **18 Teeka Granthas**, to name a very few of them : **Tatva Prakashika, Nyaya Sudha, Prameyadeepika, Nyayadeepika, Nyayakalpalata** etc. Each one is more than a gem of material, and because of his invaluable works, he came to be known as **Teekacharya**. His work **Nyaya Sudha** plays a vital role in the **vidwath prapancha** and there is a famous saying - 'Sudhaa vaa Pathaneeya, Vasudhaa vaa Paalaneeya'. Apart from these vyakhyanas, he has also written few **independent granthas** like **Pramana Paddati, Vaadavali and Padyamaala**. Considering all these works of Sri Jayateertharu as a base, many aparoksha jnaanis like Vyasarajaru, Vijayeendraru, Raghavendra guru sarvabhoulmaru, etc. further contributed with their own works, to the Madhwa philosophy.

Through his works Sri Jayateertharu had become so famous that the scholars of other philosophies from all over the country started coming towards him , with the purpose of debating. One such prominent scholar was **Sri Vidyaranya**, who had scholored to a very high level in Advaita Philosophy. Earlier during the famous debate of **Tattvamasi** with Sri **Akshobhya Teertharu at Mulbagilu**, Sri Vidyaranya had lost and had surrendered to him. To take the revenge of this, he approached the young Jayateertharu with the hopes of defeating him in the debate. But after seeing the immense knowledge and vakyartha koushala of Sri Jayateertharu , he again lost in the debate and finally surrendered at the feet of Jayateertharu and showed his respect by organising the Bhavya meravanige of Sri Jayateertharu along with his granthas, on an elephant. Another prominent scholar of that time, **Vadeendra** also faced the defeat in debating with Sri Jayateertharu, and he along with all his winning certificates surrendered at the feet of Sri Jayateertharu. Similarly many prominent scholars of different philosophies were spell bound by the greatness of Sri Jayateertha's vakpatutva, depth of knowledge and deekshe he had in Madhwa's philosophy and surrendered to him. Learning about the greatness of Sri Jayateertharu, **many kings** including one from Delhi, **honoured** him. Sri Jayteertharu travelled throughout the country,

and blessed all the knowledge seekers coming in his way , by giving mantropadeshas, doing Tapta Mudradharane, doing upanyasas and guiding them in the right path. It is also to be noted that he had met Sri **Vijayadhwaja Teertharu**, the then pontiff of Pejavara mutt who has written the vyakhyanas for Bhagavata grantha.

Sri Jayateertharu later appointed a young talented maadhwa brahmin named Krishnabhata as his successor to the vedanta samrajya and named him as **Sri Vidyadhiraja Teertharu**, at Prayaga kshetra. Under the guidance of his guru Sri Jayateertharu, Sri Vidyadhiraja Teertharu learnt all the scriptures and carried forward the duty of Tattva prasara. Apart from Vidyadhiraja Teertharu, there were large number of shishyas who had studied under the guidance of Sri Jayateertharu. After accomplishing his avatar's purpose, Sri Jayateertharu attained the lotus feet of lord on **Ashada Bahula Panchami**. Even today , Sri Jayateertharu is blessing all the devotees who are doing his sevas. He will be more pleased if one shows much interest in studying his granthas.

Eventhough Sri Jayateertharu lived for a very short span, the **impact** he has created in our madhwa philosophy is **unparallel**. He is also one of the **Munitraya's**, as mentioned in the Srimushna Mahatyam, apart from Acharya Madhwa and Sri Vyasarajaru. Sri Chalari Sankarshanacharya's '**Jayateertha vijaya**', stotras and keertanas of various aparoksha gnaanis are some of the works which throws light upon the life history of Sri Jayateertharu. Let Sri Jayateerthara antargata Madhwa vallabha Moola Raghupati be pleased with this alilu seva and guide us in the right path.

ಚಿತ್ತೈ: ಪದೈಶ್ಚ ಗಂಭೀರೈರ್ವಾಕ್ಯೈರ್ಮಾನೈರಖಂಡಿತೈ: |

ಗುರುಭಾವಂ ವ್ಯಂಜಯಂತೀ ಭಾತಿ ಶ್ರೀಜಯಂತೀರ್ಥವಾಕ್ ||

Jai Sri Ram

|| SRI BRAHMANYA TEERTHARU ||



Firmly believed as the **Soorya Amsa Sambhootaru**, **Sri Brahmanya Teertharu** is one of the prominent pontiffs of Madhwa Philosophy. He belongs to **Rajendra Teertha poorvaadi mutt**, one of the prominent branches of Acharya Madhwa's Moola Maha Samsthana. Some of the prominent pontiffs of this parampare are Sri Akshobhya Teertharu, one of the direct disciples of Acharya Madhwa, Sri Jayateertharu, Sri Vidyadhiraja Teertharu, Sri Rajendra Teertharu ,Sri Jayadhwaja Teertharu, and Sri Purushottama Teertharu. Sri Brahmanya Teertharu is the successor of Sri Purushottama Teertharu.

Sri Brahmanya Teertharu was born at a village named **Abburu** which was popularly known as the Jnaana mantapa, near Ramanagara District in Karnataka. His parents Ramacharya couple who belonged to the ancient Shaashtika clan, named him as **Narasimha** , as he was born after their immense prayers to Lord Narasimha. His upanayana was done at garbhashtama and for his education, he was sent near **Sri Purushottama Teertharu** of Poorvaadi mutt, who was staying near the banks of Kanva river, in Abburu. Since he was Soorya amsha sambootha, Narasimha had got immense cleverness, memory power, vairagya and vishnu bhakti from his childhood itself. Even Sri Purushottama Teertharu was astonished by his skills, so he decided to give him sanyasa and appoint him as his successor to the vedanta samrajya. After the swapna soochane from Lord Srihari himself, on an auspicious day , he ordained Narasimha to **sanyasa ashrama** and named him **Sri Brahmanya Teertharu**. Within a short span, Sri Purushottama Teertharu handed over the the responsibility of the Vedanta peeta to Sri Brahmanya Teertharu and entered a cave in Abburu and disappeared.

After becoming the peetadhipati, Sri Brahmanya Teertharu stayed in Abburu for some time. His daily routine involved ahnika at the banks of Kanva river , samsthana pooja of **Lord Moola Gopalakrishna** along with other ancient idols , spreading of Madhwa Shaastra through his paata-pravachanas. Many scholors of other philosophies were defeated, while debating against him. The **pooja vaibhava** of Sri Brahmanya Teertharu was a very special one : he had a very firm belief that while he was thinking of various devatas during the **kalasha and Peeta pooja**, each and every devata would come and reside there.

As a result, everyday the time taken for those poojas' would be very long. After the avahane, everytime when his shishyas tried to lift the kalasha, it would not be possible. Then during the time of naivedya, when he poured the **shankodaka** on the items brought by his shishyas from madhukara vrutti, all the items would become hot and appear as if it was prepared just at that time. Every one would be astonished by seeing the deepness of Bhakti and faith, Sri Brahmanya Teertaharu had towards God. Through his **anushtanas and immense bhakti**, he had got the complete blessings of the God and thus he was like a guiding lamp to the sanyasa dharma.

Sri Brahmanya Teertharu travelled throughout the country with the purpose of condemning the other illogical philosophies and upholding the greatness of Madhwa Philosophy. He visited various holy places starting from **Rameshwaram in South to Badrinath in North**. When he visited the holy place of **Badri**, after the darshana of Lord Narayana, he specially prayed the lord to bless him with a suitable successor to take forward the duties of Vedanta peeta. As a result of his immense prayers and sevas he had done through spreading of Madhwa philosophy, Lord Badrinatha gave him a shubha soochane that **Bhagavatottama Sri Prahalladarajaru** himself will take birth again as a yati, and would become his successor for the Vedanta samrajya. Overwhelmed by this, with a sigh of satisfaction Sri Brahmanya Teertharu very happily returned back to Abburu.

One of the sadaachara brahmin couples of **Bannur** village near Mysore, Sri Ramacharya and lakshamma dampati of **Shaastika clan**, who had a daughter named Bheemambika, with the purpose of having a son were doing immense seva to Hari Vayu Gurugalu. Lord Badrinath was pleased with their prayers and indicated them that their wish would be fulfilled at the earliest. Later with the anugraha of their **Kulaguru Sri Brahmanya Teertharu**, the couple overcame various troubles including that of Apamrithyu parihara. It was on **Vaishakha Shuddha Saptami** in 1447 A.D. , the couple were blessed with their first son, who was none other than the **third incarnation of Shankhukarna devate, after Sri Prahalladarajaru and Sri Bahlikarajaru**. As indicated earlier by Sri Brahmanya Teertharu, a Golden plate was taken by the mutt shishyas to recieve the child, before it would touch the land. Sri Brahmanya Teertharu himself washed the child in the Kanva River , later the stone on which the child was placed became famous as the '**Shweta Shilahrada**'. Sri Brahmanya Teertharu personally himself took the responsibility of taking care of the child from its birth itself! Every day the child was provided with the cow milk which was used for abhisheka to the lord. He was named as **Yatiraja**. From time to time, all the samskaras of Choula, Upanayana were done by his parents in the mutt itself, under the guidance of Sri Brahmanya Teertaharu. Looking at the divine qualities of Yatiraja, at the age of seven, Sri Brahmanya Teertharu ordained him to **sanyasa ashrama** and named him as **Sri Vyasarajaru**, and appointed him as his successor to the Vedanta samrajya. Initial education of Sri Vyasarajaru was started under Sri Brahmanya Teertharu. Later for his higher education he was sent near **Sri Sripadarajaru (Lakshmi Narayana muni)** of Sri Padmanabha Teertha Mutt, another branch of Acharya Madhwas's moola maha samsthana.

Sri Sripadarajaru, who was a cousin of Sri Brahmanya Teertharu in his poorvashrama, himself was a prominent scholar of Dwaita Siddhanta at that time, who had excelled in all the forms of education in Madhwa Philosophy, under the guidance of another prominent scholar and pontiff, **Sri Vibhudendra Teertharu**. Sri Sripadarajaru had started a vidyapeeta at a place called Mulabagilu, where hundreds of knowledge seekers were studying under his guidance. Sri Vyasarajaru studied for **12 years**, under the guidance of Sri Sripadarajaru and became a scholar of a highest grade, in Madhwa Philosophy. Sri Vyasaraja's vast

contribution to the Madhwa Siddhanta, society, his guidance to many kings including that of Sri Krishnadevaraya of world famous Vijayanagara Empire, etc., is incomparable. Even words fell short in describing the achievements of Sri Vyasaraja gurusarvabhoumaru, and he is fondly noted as '**Karnataka Simhasanaadeeshwara**'! If such is the greatness of Sri Vyasaraju himself , one cannot even imagine the greatness level of Sri Brahmanya Teertharu who played a vital role in the overall development of Sri Vyasaraju.

Sri Brahmanya Teertha's **tapasshakti** was unmatched. Many incidents occurred during his life time which stands as proofs for his divine powers. With the divine blessings of Sri Brahmanya Teertharu, Yuvaraja named Sarangadha , the son of King Timmarasa of Channapattana region, got back his hands and legs which he had lost due to some unlawful incidents which had occurred in his family. The place where the yuvaraja got back his hands and legs is now famously known as '**Malur**', where later Sri Vyasaraju installed a beautiful idol of **Lord Ramaprimeya**. After this incident, King Timmarasa realised his mistake and completely surrendered himself to the feet of Sri Brahmanya Teertharu and offered the complete kingdom as a donation to the swamiji. But Sri Brahmanya Teertharu, who was a Viraktashiromani only accepted the Abbur village as a donation from him. Later, as per the swapna soochane to Sri Brahmanya Teertharu, a **beautiful idol of Lord Sri Vittala** was obtained from the treasure of this Timmaras's kingdom itself. Sri Brahmanya Teertharu worshipped the lord through utmost devotion. As per the wish of Sri Vyasaraju, Sri BrahmanyaTeertharu visited the kingdom of Vijayanagara and whole heartedly blessed Sri Krishnadevaraya, who with great devotion honoured both the gurus. Sri Brahmanya Teertharu also solved the problem of water scarcity in the nearby regions of Vijayanagara, by bringing rains with his divine powers.

It is to be noted that independently, Sri Brahmanya Teertharu has installed an idol of Lord Hanuman at a place called **Sathenahalli**. Along with Sri Sripadaraju and Sri Vyasaraju, he has installed another beautiful idol of Lord Hanuman in **Brahmanyapura**, a place near Abbur. After giving the responsibility of Vedanta Samrajya to Sri Vyasaraju, Sri Brahmanya Teertharu attained the lotus feet of Lord Narayana on **Vaishakha Bahula Ekadashi** at the Jnana Mantapa of **Abbur**, on the banks of river Kanva. Sri Vyasaraja's '**Pancharatna Malika stotra**' and Sri Srinivasa Teertha(Successor of Sri Vyasaraju)'s '**Brahmanya Teertha Gururaja Stotra**' are some of the major works which throws the light upon the life history of Sri Brahmanya Teertharu. Even today, thousands of devotees are serving him and being blessed. Let Sri Brahmanya Teertha antargata Madhwapati Gopala Krishna be pleased with this jnaana seva and bless us all.

ಕೆನಸದ್ವಂಸಿಪದಾಂಭೋಜ ಸಂಸಕ್ತೋ ಹಂಸಪುಂಗವಃ |
ಬ್ರಹ್ಮಣ್ಯಗುರುರಾಜಾಖ್ಯೋ ವರ್ತತಾಂ ಮಮ ಮಾನಸೇ ||

Jai Sri Ram

|| SRI SRIPADARAJARU ||



Sri Sripadarajaru is one of the prominent pontiffs' of Acharya Madhwa's philosophy, who played a prominent role in spreading the Madhwa Philosophy through both Vyasa sahitya as well as Dasa sahitya. He comes in the parampare of **Sri Padmanabha Theerta's mutt**, which was started by the first direct disciple of Acharya Madhwa, Sri Padmanabha Teertharu.

Firmly believed as the **Dhruva amsha sambhootaru**, Sri Sripadaraja's birth took place in the year **1406**, at a village by name Abbur, near Ramanagara district in Karnataka. His parents Sheshagiri acharya and Giryamma couple of Shaastika clan, named the child as **Lakshmi Narayana**. The family was so poor that they could not even afford to do the upanayana samskara to Lakshmi Narayana at the right age, as a result this boy engaged himself in his father's work of taking care of the cows , daily taking them to the forests, etc. One evening, when Lakshmi Narayana along with other boys was bringing back the cows from the forest, a pontiff belonging to Sri Padmabha Teertha mutt of Madhwa philosophy named **Sri Swarnavarna Teertharu** approached this boy asked him how much time would be required for them to reach the Abburu village. Lakshmi Narayana bowed to the yati and answered in a riddled way by replying as "Swamy, look at the cows returning to their places, look at us who are guiding these cows, look at the sun who is setting at the west, then you'll only get to know how far the Abburu village is". Impressed by this clever approach of the boy, Sri Swarnavarna Teertharu wanted to know more about the boy, but after recieving the mantrakashate, the boy only said his name and ran away, fearing to the incidents which had happened in his family when one of his cousin's, who was seen by **Sri Purushottama Teertharu** had become **Sri Brahmanya Teertharu**, after taking the sanyasa.

Later Sri Swarnavarna Teertharu reached the poorvadi mutt at Abbur, and met Sri Purushottama Teertharu and Sri Brahmanya Teertharu. After all the formalities, he enquired about the boy Lakshmi Narayana and after hearing about him, Sri Swarnavarna Teertharu expressed his willingness to select him as his successor to the Vedanta Samrajya. After convincing Lakhmi Narayana's parents, upanayana was done at the Abbur mutt itself. After the initial education to Lakshmi Narayana, on an auspicious day Sri Swarnavarna Teertharu ordained Lakshmi Narayana to **sanyasa ashrama** and named him as **Sri Lakshmi Narayana Teertha**, at Sri Rangam, the holy abode of Lord Ranganatha. Sri Lakhmi Narayana Teertha's further education continued under the guidance of **Sri Vibhudendra Teertharu**, who was one of the highest scholored pontiff of Madhwa Philosophy at that time. Within

few years, Sri Lakshmi Narayana Teertharu excelled in all the shastras and granthas. Because of his vast knowledge, cleverness, vakputatva, panditya, kindness and other qualities, he was an example to all the sanyasis , hence Sri Lakshmi Narayana Teertharu became famous as **Sri Sripadarajaru**.

After the vrundavana pravesha of his guru Sri Swarnavarna Teertharu at Sri Rangam, Sri Sripadarajaru visited various holy places and spread the preachings of Madhwa Philosophy. When he visited **Phandarapura**, the holy abode of Lord Vittala, as per his swapna soochane, Sri Sripadarajaru got **2 samputas** at the shore of Bheema river. Pandava poojita **Lord Rangavittala** was in one samputa, which Sri Sripadarajaru himself opened. Overwhelmed by this, from that point he started praying the lord through his own songs with the ankita of **Rangavittala**. With his aparoksha jnaana, he understood that in the future, the other samputa would be opened by Sri Vyasarajaru, his vidya shishya. Then at the holy place of **Mulabagilu**, where **Sri Akshobhya Teertharu** had installed a beautiful idol of **Lord Yoganarasimha**, at the shore of Narasimha Teertha, Sri Sripadarajaru installed at a **Dwaita Vidyapeeta** with the purpose of spreading the Madhwa Philosophy. Within few days, hundreds of knowledge seekers enrolled to this vidyapeeta and Mulabagilu became noted by scholars as **South Varanasi** (Dakshina Kashi).

Sri Brahmanya Teertharu sent his successor, **Sri Vyasarajaru** for his higher studies to this vidyapeeta. Within few years, under the guidance of Sri Sripadarajaru, Sri Vyasarajaru excelled in various forms of education like **Nyaya, Vyakarana, Meemamsa, Shaddarshana, puranas, music, dance**, etc. Apart from these Sri Vyasarajaru also excelled in the granthas of Madhwa's philosophy including that of **Vagvakra** written by Sri Sripadarajaru, which further initiated him to write the famous granthas, fondly known as **Vyasatrayas - Chandrika, Tarka Tandava and Nyayamruta**. The guru-shishya relationship between Sri Sripadarajaru and Sri Vyasarajaru was very immense. Once when Sri Vyasarajaru was meditating at a cave near the Narasimha temple, a **venormous snake** completely surrounded around his body. When Sri Sripadarajaru got to know about this, he immediately arrived there and through his aparoksha jnaana he understood that Acharya Madhwa's first direct disciple **Sri Padmanabha Teertharu** himself had come in the form of the snake, to bless Sri Vyasarajaru. After Sri Sripadarajaru spoke in the snake's language itself, with his guru who was in the form of snake, the snake blessed and went away.. One day, Sri Vyasarajaru after doing the nirmalya visarjana, himself started arranging all the idols for the pooja, as per the orders of Sri Sripadarajaru. To the astonishment of everyone, the unopened samputa which was obtained to Sri Sripadarajaru along with Sri Rangavittala, was easily opened by Sri Vyasarajaru. **Lord Krishna along with Rukmini and Satyabhama** came out from that samputa and started dancing in front of Sri Vyasarajaru. Overwhelmed by the karuna of the Lord, Sri Vyasarajaru with immense devotion also started to dance by taking the **shaligramas** as his taala. When Sri Sripadarajaru saw this through his aparoksha jnaana, he was overwhelmed by the greatness of his shishya and the poorna anugraha lord had poured upon him.

King Saluva Narasimha of Chandragiri region had killed many archakas who were involved in the illegal activities at the Tirupati Tirumala Devasthanams. As a result such a situation had occurred where the poojas were stopped at the Tirumala. So the king requested his guru Sri Sripadarajaru to take the responsibility of the poojas at Tirumala. Sri Sripadarajaru blessed and ordered Sri Vyasarajaru to do the pooja of **Lord Srinivasa** at

Tirumala kshetra, which Sri Vyasarajaru happily did for **12 years**. The unmatched achievements of Sri Vyasarajaru of becoming the guru for many aparoksha jnanis like **Sri Vadirajaru, Sri Vijayeendrararu, Sri Purandaradasaru, Sri Kanakadasaru**, etc. and becoming a **Raja guru** to famous kings like **Sri Krishnadevaraya** and his successors of Vijayanagara empire, etc. was indeed because of the poona anugraha of his gurus Sri Brahmanya Teertharu and Sri Sripadarajaru! Later, Sri Sripadarajaru sprinkled the **shankodaka** on the King Saluva Narasimha and blessed him to get rid off his **Brahmahatya dosha**. With utmost devotion, the king honoured Sri Sripadarajaru with utmost respects and also did **Ratnabhisheka** to him.

The Vidwat of Sri Sripadarajaru was unparalleled. When he visited the place of **Kashi**, which was fondly known as Vidwatpuri, he was challenged by hundreds of Advaita pandits to win over them. In the presence of the King of Kashi, Sri Sripadarajaru very easily defeated each one of them by condemning their debates and propagating the **Sarvottamatva, gunaparipoornatva and nirdoshatva of Lord Vishnu** and thereby propagating the greatness of Madhwa Philosophy. Seeing the vakputatva, incomparable panditya and the greatness of Sri Sripadarajaru, all of them surrendered to him. The king was astonished by the panditya of Sri Sripadarajaru and honoured him in many ways. Sri Sripadarajaru with the special blessings of **Lord Hayagreeva**, also overcame the vaamachara tactics implemented on him by some cruel pandits. With the vishesha anugraha of Lord Narayana, Sri Sripadarajaru with his immense prayers could **bring Mother Ganga to Sri Narasimha Teertha** itself! Even though he was a virakta shiromani, Sri Sripadarajaru was blessed with a **sukha prarabhdha** of taking oil bath, doing pooja to the lord with blossoming flowers, offering the naivedya of 64 Bhakshyas to lord and later receiving them during his Bhiksha, everyday. Not even a single day he missed out on any of those vaibhavas. Along with Sri Brahmanya Teertharu and Sri Vyasarajaru, Sri Sripadarajaru has also installed the beautiful idols of **Lord Hanuman, at Brahmanyapura and Maddur**, near Ramanagara.

Sri Sripadarajaru has contributed to the Madhwa Philosophy, not only through his works in Vyasa sahitya, but also through Dasa Sahitya by composing hundreds of famous devaranamas and ugabhogas. **Madhwanama**, which describes the three incarnations of Lord Vayu - Hanuma, Bhima and Acharya Madhwa is one of the most popular works of Sri Sripadarajaru. Later Sri Sripadarajaru appointed **Sri Hayagreeva Teertharu** as his successor and attained the lotus feet of Lord in **Mulabagilu** on Jyeshtha Shuddha Chaturdashi, at the age of 98.

Sri Vyasaraja's '**Pancharatnamalike**', Sri Srinidhi Teerthas's '**Navapadyasuratnamala**' and '**Sripadarajashtaka**' and keertanas by various aparoksha jnanis including Sri Vyasarajaru are some of the works which throw light upon the life history of Sri Sripadarajaru. Let Sri Padarajara antaryami Madhwa antargata Gopala Krishna be pleased with this jnaana pushpa and bless us all.

ತಂ ವಂದೇ ನರಸಿಂಹತೀರ್ಥನಿಲಯಂ ಶ್ರೀವ್ಯಾಸರಾಘ್ ಪೂಜಿತಂ |

ಧ್ಯಾಯಂತಂ ಮನಸಾ ನೃಸಿಂಹಚರಣಂ ಶ್ರೀಪಾದರಾಜಂ ಗುರುಂ ||

Jai Sri Ram

|| SRI VYASARAJA GURU SARVABHOUMARU ||



One of the Munitraya's of Madhwa Philosophy, **Sri Vyasaraju** is one of the most prominent saint in the ancient Indian history who is highly noted as '**Karnataka Simhaasanaadheeshwara**'. Firmly believed as the third incarnation of Shankhukarna devate, after Sri Prahallada raju and Sri Baahlika raju, along with the vishesha avasha of Sri Shesha deva and vishesha sannidhana of **Vaayu deva**, Sri Vyasaraja's contribution to the Madhwa Philosophy as well as the overall development of the society is unparallel.

With the blessings of Sri Brahmanya Teertharu, Sri Vyasaraju was born in a village named Bannur, near Mysore on **Vaishakha Shuddha Saptami** in 1447 A.D. to Sri Ramacharya and lakshamma dampati of **Shaashtika clan**. As indicated earlier by Sri Brahmanya Teertharu, a Golden plate was taken by the mutt shishyas to receive the child, before it would touch the land. Sri Brahmanya Teertharu personally himself took the responsibility of the child and everyday he was fed with the the cow milk which was used for abhisheka to the lord. He was named as **Yatiraja**. After upanayana samskara at the age of seven, Sri Brahmanya Teertharu ordained him to **sanyasa ashrama** and named him as **Sri Vyasaraju**, and appointed him as his successor to the Vedanta samrajya. Initial education of Sri Vyasaraju was started under Sri Brahmanya Teertharu and for his higher education he was sent near **Sri Sripadaraju** of Sri Padmanabha Teertha Mutt, who was a scholar of highest level at that time.

At the **Dwaita Vidyapeeta** of Sri Sripadaraju, under his personal guidance, Sri Vyasaraju excelled in various forms of education like **Nyaya, Vyakarana, Meemamsa, Shaddarshana, puranas, music, dance**, etc. Apart from these Sri Vyasaraju also excelled in the granthas of Madhwa's philosophy including that of **Vagvakra** written by Sri Sripadaraju. The guru-shishya relationship between Sri Sripadaraju and Sri Vyasaraju was very immense. Incidents of **Sri Padmanabha Teertharu** coming in the form of snake to bless Sri Vyasaraju and the poorna anugraha of Lord Gopalakrishna had made Sri Sripadaraju much more happy about the greatness of his shishya Sri Vyasaraju. After his **12 years** of education, Sri Sripadaraju blessed whole heartedly and sent Sri Vyasaraju back to Abbur. Sri Brahmanya Teertharu who was very much pleased with the achievements of Sri Vyasaraju blessed him and ordained him on the peeta of Vedanta Samrajya and attained Hari pada on Vaishaka Bahula Ekadashi at Abbur. After offering his prayers to Sri Brahmanya Teertharu, as per the orders of his vidya guru Sri Sripadaraju, Sri Vyasaraju started his digvijaya to spread the Madhwa Philosophy throughout the country.

Sri Vyasaraju visited various places in North India like **Kashi, Gaya, Ayodhya, Mathura**, etc . and defeated all the scholars of other philosophies in the debates and upheld the

greatness of Madhwa Siddhanta. On his way, he blessed innumerable knowledge seekers through his paata and pravachanas. When Sri Vyasarajaru went to Delhi, he convinced the greatness of Hinduism to a muslim ruler of Afghan Kingdom, Bahalool loodi and got honoured from him. Various highest level scholars of philosophies like **Adwaita, Vishishtadwaita, Shaiva, Jaina**, etc. were easily defeated in debates, by Sri Vyasarajaru. One such defeated famous scholar was **Pakshadhara Mishra** of Mithila Kingdom, who was defeated by Sri Vyasarajaru after debating with him for 10 days, on the topic of Tarka shastra. Later Pakshadhara Mishra ordained the Madhwa deeksha, by surrendering at the feet of vidya guru of Sri Vyasarajaru, Sri Sripadarajaru.

Sri Vyasarajaru along with his winning certificates came to Mulabagilu and submitted them at the feet of his vidya guru Sri Sripadarajaru, who was overwhelmed by these achievements of his shishya blessed him heartfully. When Sri Vyasarajaru visited the North India for the second time, scholars like **Satyanatha, Harimishra and Jayadeva** were also defeated in their debates with him. Sri Vyasarajaru appointed his numerous shishyas like Sri Vijayendrararu, Sri Srinivasa Teertharu, Eeshwara soori, Satyanatha and others to look after the **Vidyapeetas** established by him throughout the country. Various communities all over the country were highly influenced by Sri Vyasarajaru, one such is the **Chaitanya Panth** of Bengal region. One of the prominent scholar of Adwaita philosophy **Basavabhattacharya** faced defeat in the debate, at the hands of Sri Vyasarajaru. He not only surrendered at the feet of Sri Vyasarajaru, but also submitted his most valuable **Sphatika linga and Pacche Ganapati**, along with the winning certificates.

Later after his second Digvijaya, with the blessings of Sri Sripadarajaru, Sri Vyasarajaru was blessed with a golden opportunity of worshipping **Lord Srinivasa** at Tirumala Kshetra for **12 years**. Tirumala mountains itself appeared as a **saligrama** to the aparoksha jnani Sri Vyasarajaru. Lord Srinivasa was so pleased with the immense devoted pooja of Sri Vyasarajaru, that on the final day of the Pooja by Sri Vyasarajaru, he himself blessed him with his **Shesha Vastra** and showered his blessings on Sri Vyasarajaru. Then Sri Vyasarajaru visited the holy abode of Lord Ranganatha at **Sri Rangam** and solved the land dispute that was created between the shaivas and the vaishnavas. At the holy abode of **Kanchi Varadaraja**, paravadis refused to welcome Sri Vyasarajaru with poorna khumba and challenged him to defeat them in the debate. Sri Vyasarajaru with his vast knowledge, easily defeated them and beautifully preached the **Sarvottamatva, Sarvakartrutva, Sarva niyamakatava** and other qualities of **Lord Sri Hari**. All the paravadis surrendered at the feet of Sri Vyasarajaru and honoured him with high respect.

Sri Vyasarajaru is highly noted for installing **732 idols of Lord Hanuman** in the Roudrinama Samvatsara, throughout the country. Out of these, the first such idol of Dhyana roopi Lord Hanuman famously known as the powerful **Yantroddharaka Pranadeva**, was installed at the Chakrateertha of Hampi. After he got to know the news of Brindavana pravesha of his guru Sri Sripadarajaru at Mulabagilu, in the year 1504, Sri Vyasarajaru immediately went there and offered his prayers to his swaroopoddharaka guru.

Sri Vyasaraja's contribution to the field of literature is unparalleled. He has written various granthas propagating the **Sarvottamatva of Lord Krishna** and the **Jeevottamatva of Lord Vayu**. To name a few of them - Nyayamruta, Tarkatandava, Tatparya Chandrika, Mayavada Khandanateeka Mandaramanjari, Upadhi Khandanateeka Mandaramanjari, Prapancha Mithyanumanateeka Mandaramanjari, Tattvaviveka teeka Mandaramanjari, Bhedojjevana, etc. His granthas - **Nyayamruta, Tarkatandava and Tatparya Chandrika**, commonly known as **Vyasatrayas** is highly termed as the three eyes of Madhwa siddhanta pratipadya **Lord**

Narasimha, and plays a vital role in the Vidwat prapancha, after Sri Jayateertha's Nyayasudha grantha. With the ankita of **Sri Krishna**, Sri Vyasarajaru has composed thousands of devaranamas and thus contributed in a grand manner to the growth of Dasa sahitya.

Sri Vyasarajaru had the honour of being a Raja Guru to 6 kings of the world famous Vijayanagara empire, including **Sri Krishnadevaraya**. Sri Vyasarajaru, by sitting on the throne of Vijayanagara empire at the time of **Kuha yoga dosha** in the year 1521 on Vikrama Samvatsara Magha Bahula Amavasya, rescued Sri Krishnadevaraya and the entire kingdom, from harmful effects the dosha would have caused. Sri Krishnadevaraya with immense devotion honoured Sri Vyasarajaru with highest respects and not only donated lands, ornaments of Vajara Vaidurya, etc. in huge numbers but also did **Ratnaabhisheka** to him.

Sri Vyasarajaru installed a world famous vidyapeeta of Dwaita philosophy at Hampi, named **Vishwapavana Matha**, where thousands of knowledge seekers from throughout the country were studying. Along with **24 Keshavadi Sanyasa Shishyas**, most prominent other sanayasa shishyas of Sri Vyasarajaru include **Sri Vadirajaru**, **Sri Vishnu Teertharu**, **Sri Srinivasa Teertharu**, **Sri Govinda Vodeyar**, etc. Sri Vadirajaru was one of the most prominent yati of Ashta mutts of Udupi after Acharya Madhwa, whose contribution to the Madhwa Philosophy is very vast. Sri Vishnu Teertharu was handed over to **Sri Surendra Teertharu** of Sri Vibhudendra mutt, by Sri Vyasarajaru in the form of Bhiksha. He was renamed as Sri Vijayeendra Teertharu, who later became the successor of Sri Surendra Teertharu and his contribution to the Madhwa Siddhanata is also unmatched. Sri Srinivasa Teertharu became the successor of Sri Vyasarajaru. Sri Govinda Vodeyar, who was a prominent scholar of Adwaita philosophy earlier, after losing in the debate to Sri Vyasarajaru, surrendered to him and ordained sanyasa ashrama. Sri Vyasarajaru by giving dasa deekshes to **Sri Purandara dasru**, fondly known as Karnataka Sangeeta Pitamaha, **Sri Kanakadasaru** and many others, became a pioneer for spreading the Madhwa Philosophy through Dasa sahitya.

During the paryaya of his Sri Vadirajaru, Sri Vyasarajaru visited the holy abode of Lord Krishna, **Udupi** and offered his prayers with upmost devotion to **Rukmini Kararchita-Madhwa pratishtita-GopalaKrishna**. After appointing Sri Srinivasa Teertharu as his Successor, in the year 1539, on Hevilambi samvatsara **Phalguna Bahula Chaturti**, Sri Vyasarajaru attained the holy feet of Lord Moolagopala Krishna at **Anegondi**. Sri Vyasaraja's vast contribution made him one of the pioneers of the **Golden era of Dwaita Philosophy**.

Sri Sripadarajaru himself has whole heartedly praised the achievements of his vidya shishya Sri Vyasarajaru. Apart from this, Sri Vijayeendra Teertha's '**Sri Vyasarajaabhydaya**' and '**Sri Vyasaraja Stotra**', poet Somanatha's '**Sri Vyasayogi charite**', Sri Srinivasa Teertha's '**Srimad Vyasavijaya**', Sri Vidyaratnakara Teertha's '**Sri Vyasarajashtaka**' and keertanas of various aparokshi gnaanis are some of the works which throws the light upon the life history of Sri Vyasarajaru. Let Sri Vyasarajara antargata Madhwa hrudaya nivasi Gopala Krishna be pleased with this seva and bless us all.

ನಮೋ ವ್ಯಾಸಮುನೀಂದ್ರಾಯ ಭಕ್ತಭೀಷ್ಠ ಪ್ರದಾಯಿನೇ |

ನಮತಾಂ ಕಲ್ಪತರವೇ ಭಜತಾಂ ಕಾಮಾಧೇನವೇ ||

Jai Sri Ram

|| BHAVI SAMEERA SRI VADIRAJA GURU SARVABHOUMARU ||



Sri Vadirajaru is one of the most prominent pontiffs of Madhwa Philosophy, belonging to Sri Vishnu Teertha Samsthanam, one of the Ashta mutt's of Udupi. In his moola swaroopa, Sri Vadirajaru is a **Latavya ruju devate** who will be adorning the Vayu patta in the coming Kalpa. During the Dwaparayuga, it is firmly believed that he was a messenger who handed over the Letter of Rukminidevi to Lord Krishna, which ultimately resulted in the marriage between them. Sri Vadirajaru after his vrundavana pravesha, himself explained to his ekanta bhakta through swapna, the '**Swaapna Vrundvanaakhyaana**' grantha, which along with the words of other aparoksha jnanis, stands as a strong support to firmness of the rujutva of Sri Vadirajaru.

Sri Vadiraja's avatara took place at a place in Dakshina Kannada, Hoovinakere in the year 1480, on **Shaarvari samvatsara Magha Shuddha Dwadashi**, to the couple of Ramacharya and Gouridevi, with the blessings of **Lord Bhoovaraha**. As indicated earlier by **Sri Vageesha Teertharu** of Sri Kumbasi Mutt, since the child was born at the outdoor, a golden plate was sent by the mutt to bring the child without any Bhoosparsha. The child was named as **Bhoovaraha**. At the age of five, upanayana samskara of Bhoovaraha was completed and he was submitted to the mutt. After his initial education, astonished by the cleverness, sharpness and other qualities of Bhoovaraha, Sri Vageesha Teertharu decided him as his successor to the vedanta Samrajya. At the age of seven, Bhoovaraha was ordained to **sanyasa ashrama** by Sri Vageesha Teertharu and was named as **Sri Vadirajaru**.

Sri Vadiraja's further education was continued under the guidance of Sri Vageesha Teertharu. Sri Vadirajaru, everyday would do 12 thousand pranava japas along with 72 mahamantras, he had obtained the special blessings of **Lord Hayagreeva**. After few years, Sri Vadirajaru started his digvijaya, on the way he defeated all the paravadis and established the greatness of Madhwa Philosophy. Sri Vadirajaru travelled throughout the country and visited all the holy places, and later through his work **Teertha Prabandha**, he has deeply explained all the details including the significance and the importance of each and every holy places of India. When Sri Vadirajaru happened to visit a wedding place where the groom had died unnaturally, he wrote **Lakshmi Shobhana**, a beautiful poetry explaining the greatness of Lord Narayana and his wife Goddess Lakshmidēvi. On hearing this, the groom got back his life and later the marriage happened. Sri Vadirajaru continued his journey, by blessing all the knowledge seekers on his way, through his paata and pravachanas. On reaching the Mokshapuri **Kashi**, Sri Vadirajaru easily defeated all the paravadis through his vast knowledge, vakputatva and also earned the title of '**Sarvagna Shikhamani**'. Later when he was at Prayaga Kshetra, as indicated by **Lord Vedavyasa** himself, Sri Vadirajaru wrote a

beautiful work named **Lakshalankara**, which involved the vyakhyanas for one lakh tough words of Mahabharata, later submitted it at the feet of Lord Vedavyasa at the **Uttara Badri**.

When Sri Vadirajaru visited Moodabidire of Dakshina Kannada, where the jains were in large numbers, he solved the internal conflicts of the people of various religions. As invited by the Jain King, Sri Vadirajaru visited a Jain Temple and when he saw an emerald idol of a jina, to everyone's astonishment, the idol itself turned into an **emerald Vittala idol**. The king after learning the greatness of Sri Vadirajaru, honoured him in various ways and even presented the emerald idol of Lord Vittala to him. Sri Vadirajaru later installed Sri **Maharudra devaru** in the form of a linga, with Sri Narasimha saligrama placed on top of it, at Dharmasthala, which has now become a world famous holy place. Sri Vadirajaru wrote **Pashandamata khandana** grantha, after defeating a group of atheists.

At Pune, in one of the Vidvatgoshti's, when **Shishupalavadha grantha** of Magha Kavi, was being considered as the superior grantha above all, Sri Vadirajaru within few days composed a beautiful grantha **Sri Rukminisha Vijaya**, which mainly described the greatness of Lord Krishna and Rukminidevi. After reviewing this grantha, the pandits announced that this grantha was more superior than that of Magha Kavi's and organised the procession of Sri Rukminisha Vijaya and honored Sri Vadirajaru with utmost respects. Apart from these granthas, Sri Vadiraja's few other works include **Yukti Mallika**, **Nyayaratnaavali**, **Haribhaktilatha**, **Shruti Tattvapraakashika**, **Sarasabharati Vilasa**, etc. Sanatsujateeya, Gurvarthadeepika and few other Vyakhyanas, and various shlokas on most of the devates mainly including that of Lord Narayana are some of the other most prominent works of Sri Vadirajaru. Apart from these works, Sri Vadirajaru has also composed thousands of devaranamas with the ankita of '**Hayavadana**', and played a vital role in spreading the Madhwa Philosophy through Dasa sahitya.

When Sri Vadirajaru visited the Vijayanagara empire at Hampi, Sri Vyasarajaru was the Raja Guru to the kings of this kingdom. At the **Vishwapavana matha** of Sri Vyasarajaru, along with many aparoksha jnanis like **Sri Vijayeendraru**, **Sri Purandara dasaru**, **Sri Kanaka dasru** and many others, Sri Vadirajaru stayed there for some time and learn few Proudha granthas under the guidance of **Sri Vyasarajaru**. The relationship between Sri Vyasarajaru and Sri Vadirajaru was so immense that, during the **Paryaya of Sri Vadirajaru**, Sri Vyasarajaru visited Udupi and worshipped Lord Udupi Krishna with immense devotion for several days and was later honoured by Sri Vadirajaru with utmost respects. At the time of illness of King Achyutaraya, Sri Vadirajaru again came to Vijayanagara and blessed him and cured his disease. Further after the Rakkasa Tangadi war, when Vijayanagara empire was re-established at Penagonda, **Venkatapati Nayaka** the then king after hearing the greatness of Sri Vadirajaru, invited him to his Kingdom. When Sri Vadirajaru defeated all the paravadis in their debates, the King who was astonished by the Vakputatva and Vadakoushalate of Sri Vadarajaru, surrendered to him and not only honoured him with highest respects but also entitled Sri Vadirajaru as '**Prasangaabharana Teertha**'. In the year 1519, Sri Vageesha Teertharu ordained the feet of lord at Udupi. Sri Vadirajaru offered his prayers to his guru. When dasa sreshta Sri Kanakadasaru visited Udupi, Sri Vadirajaru made all the arrangements to him to have the darshana of Lord Udupi Krishna.

When Sri Vadirajaru visited Tirumala, the mountains itself appeared as shaligrama to him. After having the darshana and blessing of **Lord Srinivasa**, Sri Vadirajaru also offered a

Shaligrama maale to Lord Srinivasa. Being one of the most prominent pontiff's of Ashta mutts after **Sri Acharya Madhwa**, Bhavi Sameera Vadirajaru implemented few changes in the rules of pooja vaibhava of Udupi Krishna, one of them being that of paryaya, which was extended from 2 months to 2 years. Sri Vadirajaru installed the idols of **Lord Hanuman**(which was brought from Ayodhya), **Acharya Madhwa**, **Garuda** and **Subrahmanya**, at **Udupi**. At the birthplace of Acharya Madhwa, **Pajaka**, Sri Vadirajaru installed an idol of **Acharya Madhwa** at the footprints of Acharya Madhwa.

Narayana acharya, one of the favourite sevakas of Sri Vadirajaru, firstly being cursed for his gurudroha and then being blessed for his mistake realisation, by Sri Vadirajaru, became one of the closest devotee of Sri Vadarajaru and got the name **Bhootaraja**, and he is the one who will be adorning the Rudra patta in the next kalpa. An incident which reflects the poorna anugraha of Lord Hayagreeva on Sri Vadirajaru astonished everyone. A goldsmith's numerous efforts of creating an **idol of Ganapati**, went in vain and everytime the outcome would become the **idol of Lord Hayagreeva**. Later as per the swapna soochane, he offered the idol of Lord Hayagreeva to Sri Vadirajaru, who with utmost devotion worshipped the same and later blessed the goldsmith. Also, everyday during the naivedya samarpane by Sri Vadirajaru, Lord Hayagreeva himself was coming in the form of a horse and would recieve the naivedya directly! Further, Sri Vadirajaru was also blessed with various ancient idols like **Bheemasena Kararchita Lakshmi Narasimha**, idols of Lord Rama from Vali Bhandara, etc.

Sri Vadirajaru ordained Sanyasas to **Sri Vedavedya Teertharu** and **Sri Vedanidhi Teertharu** and later appointed them as his further successors to his mutt. A Lingayat Pandit, who was misleading the **King Arasappa Nayaka** of Soda samsthana, was easily defeated in the debate by Sri Vadirajaru. The pandit not only surrendered at feet of Sri Vadirajaru, but also offered all his winning certificates and his **Basava Ghante**. The king who had completely surrendered at the feet of Sri Vadirajaru, later got back his kingdom and he highly honored Sri Vadirajaru with Simhasana of pearls, Kireeta, Chatra and Charmara and also donated the land of Soda to him. Sri Vadirajaru then installed a mutt in **Soda** and installed a beautiful idol of **Lord Trivikrama**, which was brought from Badri, through Bhootarajaru. He also installed the idols of **Lord Vedavyasa**, **Lord Venugopala Krishna**, **Lord Hanuman**, **Lord Maharudra devaru** and further improved the **Dhawala Gange Teertha**, which had the sannidhana of Mother Ganga. After completing his **Fifth Paryaya** from Sode itself, Sri Vadirajaru entered the **Pancha Vrundavana** on **Sharvari Samvatsara Phalguna Bahula Tritiya** in the year 1600, which he himself had installed earlier, opposite to the idol of Sri Vedavyasaru and completed his Avatara.

Sri Raghunathacharya's '**Vrutaratna sangraha**', Sri Ramachandracharyas's '**Sri Vadiraja guruvara charitaamruta**', Sri Shatpurushacharya's '**Sri Vadiraja gunaratnamala**' and keertanas of various aparoksha gnaanis are some of the works which throws light upon the life history of Sri Vadirajaru. Let Sri Bhavi Sameera Vadiraja-Madhwa antargata Sri Hayagreeva be pleased with this seva and guide us in the right path.

ಮಾತಾ ರಾಜಾ ಮತ್ತಿತಾ ವಾದಿರಾಜೋ ಭ್ರಾತಾ ರಾಜಾ ಮತ್ಸಖಾ ವಾದಿರಾಜಃ|

ಸರ್ವಸ್ತಂ ಮೇ ವಾದಿರಾಜೋ ದಯಾಳುಃ ನಾನ್ಯದ್ಭವಂ ನೈವ ಜಾನೇ ನ ಜಾನೇ ||

Jai Sri Ram

|| SRI VIJAYEENDRA TEERTHARU ||



Highly noted for his excellence in all the 64 vidyas, '**Chatuhshashti kalaapaariishekahara**' **Sri Vijayeendra Teertharu** is one of the prominent pontiffs of Madhwa Siddhanta. Firmly believed as the incarnation of **Sri Vibhudendra Teertharu** himself, Sri Vijayeendra Teertharu is the successor of **Sri Surendra Teertharu** of Sri Vibhudendra Mutt. He is also the **paramaguru** of Kaliyuga Kamadhenu **Sri Raghavendra Teertharu**.

Born with the the blessings of **Sri Vyasarajaru** to a Graamadhikari couple, in the middle of 16th century, Sri Vijayeendra's poorvashrama name was **Vittalacharya**. After his upanayana, Vittalacharya's education started under the guidance of Sri Vyasarajaru. Sri Vyasarajaru with the intention of appointing Vittalacharya as his successor ordained Vittalacharya to sanyasa ashrama and named him as **Sri Vishnu Teertharu**. At the **Vishwapavana matha**, under the guidance of Sri Vyasarajaru, along with other Keshavadi sanayasa shishyaru, Sri Vishnu Teertharu excelled in all the forms of education. When he visited Hampi, on seeing the panditya, vakputatva and other qualities of Sri Vishnu Teertharu, Sri Surendra Teertharu expressed his willingness of appointing Sri Vishnu Teertharu as his successor to the then Sri Vibhudendra mutt, to Sri Vyasarajaru. Sri Vyasarajaru, in the presence of his other shiishyottamas Sri Vadirajaru, Sri Purandaradasaru, Sri Kanaka dasaru and King Krishnadevaraya, happily handed over his shishya Sri Vishnu Teertharu to Sri Surendra Teertharu in the form of a **bhiksha**. After the dandapallata, Sri Surendra Teertharu renamed Sri Vishnu Teertharu as **Sri Vijayeendra Teertharu** and appointed him as his successor to the Vedanta Samrajya.

After seeking the blessings of his guru Sri Vyasarajaru and being highly honoured by **Sri Krishnadevaraya**, Sri Vijayeendraru along with his guru Sri Surendra Teertharu started his digvijaya. Starting from a place called Nagalapura, both the yatis visited various places and as per the orders of his guru, Sri Vijayeendraru through his paata and pravachanas blessed the knowledge seekers. When they visited **Tanjavur**, King Chavvappa Raaya along with his citizens, welcomed both the yatis in a grand manner and honoured them with utmost respects. Staying there for few days, Sri Vijayeendraru participated in various debates and easily defeated all the paravadis. Later as per the inviatation of the people of **Kumbakonam**, which was famously known for its world famous temples, along with his guru Sri Vijayeendraru went there. In the presence of Sri Surendra Teertharu and the King himself,

Sri Vijayeendraru defeated a prominent Shaiva sanyasi named **Lingarajendra** in the debate by propagating the **sarvottamatva, ananta guna paripoornatva** and other beautiful qualities of Lord Narayana. Astonished by the vast knowledge, vakputatva and vada koushalya of Sri Vijayeendraru, Lingarajendra surrendered at the feet of Sri Vijayeendraru and handed over the winning certificate and also the administration of all the temples to him, which he had occupied through his vaamachara and other cruel tactics. The king awestruck by the qualities of Sri Vijayeendraru, not only honoured him but also arranged a **procession** of Sri Vijayeendraru on an elephant in the streets of Kumbakonam.

Sri Vijayeendraru submitted all his winning certificates at the feet of his guru Sri Surendra Teertharu and also hailed his guru Sri Vyasaraju for his entire success. Sri Vijayeendraru later established a **Dwaita Vidyapeeta** at Kumbakonam mutt, where numerous knowledge seekers started learning various shastras like Nyaya, Meemamsa, Tarka, Vyakarana, etc. On the way to Vijayanagara, Sri Vijayeendraru visited the holy place **Kanchi**, and after having the darshana of the holy deities, participated in various debates and defeated everyone and was honoured by them. At **Kolar**, Sri Vijayeendraru defeated a famous group of scholars named Meemaamsaacharyas in their debates and later installed a beautiful idol of Lord Hanuman. After offering his prayers to his paramaguru Sri Sripadaraju at Mulabagilu, Sri Vijayeendraru visited **Tumakuru** and participated in various vidwatsabhas and also installed an idol of Lord Hanuman. Sri Vijayeendraru on meeting his guru Sri Vyasaraju at Hampi, submitted all his achievements and various works he had written including that of **Nyayaamruta Laghuamoda** at the feet of his guru. After the vrundavana pravesha of Sri Vyasaraju, Sri Vijayeendraru offered his various prayers to his swaroopodharaka guru and went back to Kumbakonam.

With the complete blessings of **Lord Moola Rama**, Sri Vijayeendraru defeated various prominent persons of other arts like Music, Magic, Koravanji, various sports, etc. in their respective fields. When challenged by a sculpture artist, Sri Vijayeendraru defeated him by creating sculptures of various devates including that of Lord Rama, Yadava Krishna, Sarangapani, Chakrapani, Goddess Janaki, etc., through his own hands. Famous Shaiva pandit **Sri Appayya Deekshitaru**, who was entitled Shaivaadwaita mathastaapanaacharya, challenged Sri Vijayeendraru at Kumbeshwara temple of Kumbakonam, to defeat him in the debate. This famous debate lasted for over **12 years**, where both Sri Vijayeendraru and Sri Appayya Deekshitaru wrote numerous granthas supporting their debates. After being astonished by the vast and depth of knowledge of Sri Vijayeendra in all the shashtras including Kavya, Alankara, Meemamsa, etc., and his other qualities, Sri Appaya Deekshitaru was left spell bound and finally he surrendered at the feet of Sri Vijayeendraru. In the same way, prominent Scholars like **Bhattoji Deekshita, Muralidhara Bhatta, Gangaadhara Sharma, Prabhanjana Sharma, Aghamarshana Tatacharya, Pakshadhara Mishra**, etc. of various Philosophies and other religions faced defeat in their debates at the hands of Sri Vijayeendraru. When few cruel pandits who were jealous of seeing the digvijaya of Sri Vijayeendraru poured poison to the food and openly challenged Sri Vijayeendraru to receive

it, Sri Vijayeendraru recieved the same and with the complete blessings of **Lord Narasimha** overcame its disastorous effects.

Upon the invitation by Sri Vadirajaru, Sri Vijayeendraru visited **Udupi** and offered his prayers to Lord Krishna. Later Sri Vadirajaru honoured Sri Vijayeendraru and as token of friendly relationship, he even offered a **mutt** exactly at the opposite of Kanaka Gopura, to Sri Vijayeendraru. Sri Surendra Teertharu appointed **Sri Narayanacharya** as a successor to Sri Vijayeendraru and ordained him to sanyasa ashrama and named him as **Sri Sudheendra Teertharu**. After the vrundavana pravesha of his guru Sri Surendra Teertharu, Sri Vijayeendraru offered his utmost prayers to him.

Sri Vijayeendra Teertha's contribution, apart from his divijayas, through his literature works to Madhwa Philosophy is unparallel. He has written around **104 granthas** including various forms like Vyakhyaana, Khandana grantha, Kavya, Drama, Meemaamsa, etc. To name a few of them : **Kantakoddhara, Tattvamanikya Petika, Nyaaya mouktikamaala, Omkara Vaadaarthaha, Adhikarana Nyayamala, Upasamharavijayaha, Rigbhashya Tippani, Karma nirnaya Teeka, Kuchodya Kutharaha, Tatparya Chandrika Vyakhya, Sri Vyasaraja vijaya, Shruti Tattvapraakashika, Sanmarga Deeika, Vishnu paarmyam**, etc. Apart from these Sri Vijayeendraru has also written various Stotras like **Duritaapahara Stotram, Sri Nrusinghaashtakam, Sri Vyasaraja stotram**, etc. It is highly believed that one who recites all the names of these 104 granthas himself will become a scholar! Apart from these sanskrit works, Sri Vijayeendraru has also written few devaranamas and sulaadis in Kannada with the ankita of **Vijayeendra Rama**.

After handling the peeta of Vedanta Samrajya for around **40 years**, Sri Vijayeendra Teertharu handed over the complete responsibility of the Maha Samsthanam to Sri Sudheendra Teertharu and attained the lotus feet of the Lord Ramachandra on **Jyeshta Bahula Trayodashi**, at Kumbakonam. Sri Vijayeendra Teertharu is also believed as one of the Ruju devatas.

Sri Narayanacharya's '**Sri Raghavendra Vijaya**', poet Madhwa's '**Sri Vijayeendra Vijaya**', Sri Setymadhavasaasoori's '**Sri Vijayeendra stotra**', Sri Vaadendrara Teerth's '**Gurugunastavana**' and Sri Raja.S.Gururajacharya's '**Ajjayya Vijayeendraru**' are some of the works which throws light upon the life history of Sri Vijayeendra Teertharu. Let Sri Vijayeendra Teertha antargata Madhwa poojita Sri Moola Raama be pleased with this seva and bless us all.

ಭಕ್ತಾನಾಂ ಮಾನಸಾಂಭೋಜಭಾನವೇ ಕಾಮಧೇನವೇ |

ನಮತಾಂ ಕಲ್ಪತರವೇ ಜಯೇಂದ್ರಗುರವೇ ನಮಃ ||

Jai Sri Ram

|| SRI RAGHAVENDRA GURU SARVABHOUMARU ||



Fondly known as **Kaliyuga Kaamadhenu-Kalpavruksha**, Mantralaya Prabhu **Sri Raghavendra Teertharu** is the most prominent pontiff's of Madhwa Philosophy. With the vishesha sannidhana of **Sri Vayu deva** and vishesha avesha of **Sri Shesha deva**, Sri Raghavendraru is the fourth incarnation of Sri Shankhukarna devate after Bhagavatottama **Sri Prahalladarajaru**, **Sri Bahlikarajaru** and Karnataka Simhasanadeeshwara **Sri Vyasarajaru**.

Sri Raghavendra Teertha's avatara took place at **Bhuvanagiri** of Tamilnadu, to Timmanna Bhatta and Gopikamba couple, on Manmatha samvatsara **Phalguna Shuddha Saptami**. Being the third child after Venkamma and Gururaja, he was named as **Venkatanatha**, as he was born with the blessings of Lord Srinivasa. After his initial education and upanayana samskara under the guidance of his elder brother Gururaja, Venkatanatha's further education continued under the guidance of his brother-in-law Sri LakshmiNarasimha acharya. Within few years, Venkatanatha excelled in Vyakarana, Sahitya, Kavya , etc. and other forms of education and also achieved panditya in **Veena**, which had been practised by his ancestors. Later he was married to a susamskruta kanya named **Saraswati**. The couple were blessed with a son, who was named as **LakshmiNarayana**. The financial poorness of Venkatanatha's family was so worse that, they did not even have proper house to live, proper clothes to wear and proper food to eat. However, the knowledge richness of Venkatanatha was so high that **Sri Sudheendra Teertharu** of Sri Vibhudendra mutt, understanding the situation provided all the facilities to Venkatanatha's family at the Kumbakonam mutt itself and further education of Venkatanatha continued under his personal guidance.

Venakatanatha with the blessings of Sri Sudheendraru, participated in various debates of paravaadis and defeated all the paravadis. Sri Sudheendra Teertharu was so pleased with the achievements of Venkatanathacharya that he heartfully blessed him and entitled him as '**Mahabhashya Venkatabhattacharya**'. Seeing the vakputatva, vast knowledge, vaada koushalya and other qualities of Venkatanathacharya, Sri SudheendraTeertharu decided to appoint him as his successor to the Vedanta Samrajya. Initially Venkatanathacharya had refused this oppurtunity citing few reasons, but later after the swapna soochane by

Goddess Saraswati herself, he was finally ordained to sanyasa ashrama at Tanjavur, by Sri Sudheendra Teertharu and was named as **Sri Raghavendra Teertharu**.

After getting to know that her husband had taken sanyasa, Saraswati committed suicide. Later Sri Raghavendraru, by sprinkling the mantrodaka on her preta roopa, helped her get rid of that roopa and attain sadgati. After his guru Sri Sudheendra Teertha's vrundavana pravesha at **Anegondi**, Sri Raghavendraru offered his prayers and came back to Kumbakonam. Sri Raghavendra Teertha's daily routine involved his ahnika, Samsthana pooja of Lord Moola Rama and other ancient dieties, paata , pravachana and guiding the people for their problems. When **Sri Yadvendra Teertharu**, the elder sanyasa shishya of Sri Sudheendra Teertharu visited Kumbakonam, Sri Raghavendra Teertharu fondly offered him the responsibility of Vedanta Samrajya, which Sri Yadvendraru kindly refused and did the pooja of Lord Moola Rama for one day and after blessing Sri Raghavendraru, continued his travelling to spread the greatness of Madhwa Philosophy.

Later Sri Raghavendraru started his digvijaya with the purpose of condemning other philosophies and spreading the greatness of Dwaita Philosophy. Sri Raghavendraru travelled to various holy places like **Rameshwara, Udupi, Tirupati, Phandarapura** and other places and not only preached the Madhwa Philosophy but also blessed and guided large number of people, irrespective of their caste, religion, etc. When Sri Raghavendraru visited the holy place of Udupi, he offered his immense prayers at the feet of Lord Krishna and even submitted his work of **Chandrika Prakasha**, a vyakhyana for the famous Tatparya Chandrika grantha of his previous incarnation Sri Vyasarajaru.

Numerous incidents occurred which upheld the **kindness and humbleness**, Sri Raghavendraru had on the common people **Kanakadasaru** , the shishya of Sri Vyasarajaru in his previous birth, again in the form of an Antyaja appeared and being blessed by Sri Raghavendraru, attained Sadgati. Sri Raghavendraru, by sprinkling the Shankodaka on a brahmin who was trespassed by his villagers for his small mistake, helped him get rid off his Ashuchitva. At a place called **Kireetigiri**, Sri Raghavendra with the poorna anugraha of Lord Ramachandra, brought back the life of the son of Venkataraya desai couple when he got apamrutyu by falling inside a big jar filled with Mango juice. One of the servants of Sri Raghavendraru, just by the **mruttika** of Sri Raghavendraru destroyed the Brahma Pishacha which was giving trouble to a family. Another servant named Venkanna as per his wish, attained moksha with the blessings of Sri Raghavendra Teertharu. When Sri Raghavendraru visited a place called **Kundanaavati**, he showered his blessings on an poor and illiterate brahmin **Venkanna**, who later just by chanting the name of Sri Raghavendraru overcame a tough situation and later went on to become one of the Diwans to the **Nawab of Aadvani**. After few years, Nawab of Advani invited Sri Raghavendraru to his palace and in order to test him, offered him a plate of meat covered with a cloth. To everyone's astonishment, on sprinkling of the Mantrodaka by Sri Raghavendraru, the entire plate of meat was replaced by a plate full of fruits and flowers. The Nawab on realising his mistake, surrendered at the

feet of Sri Raghavendraru and honoured him with highest respects and also donated huge area of lands to Sri Raghavendraru, out of which Sri Raghavendraru only accepted the holy land of **Manchaale** which had the history from the time of Sri Prahalladarajaru. Sri Raghavendraru did immense seva of Lord Hanuman, at **Panchamukhi** near Bicchaale. The Guru shishya relationship between Sri Raghavendraru and **Sri Appannacharya** of Badada vamsha was so immense, that Sri Raghavendraru stayed at Bicchaale for many years with him and wrote many of his works there. Sri Raghavendraru also installed an idol of Lord Hanuman at **Hattibelagal**, near Adoni and also an idol of Lord Venkateshwara at **Manchaale**.

Apart from spreading the greatness of Madhwa Philosophy by defeating the paravadis, showing the greatness of Lord Vishnu through his various divine powers, Sri Raghavendra Teertha's contribution through his literature works is very vast. Out of his total **48 Granthas**, a very few of them are: **Geeta Vivrutti, Tantradeepika, Nyayamuktaavali, Bhavadeepa, Parimala, Rama Chaaritra Manjari, Krishna Chaaritra Manjari, Pratah Sankalpagadya, Rajagopala Stuti, Krishna Chaaritra Manjari**, etc. He has also written few devaranamas and suladis in Kannada, with the ankita of **Dheera Venugopala**.

Sri Raghavendraru appointed **Sri Yogindra Teertharu** as his successor to the Vedanta Samrajya. After ensuring his infinite number of devotees that he would be blessing every one through his brundavana itself for further **700 years**, Sri Raghavendraru then with the permission of graamadevate Goddess Manchamma, entered the brundavana which was built using a stone on which **Lord Rama** had taken rest for some time, by Diwan Venkanna under the guidance of Sri Raghavendraru himself, on **Shravana Bahula Dwitiya** at Manchaale which later became world famous as **Mantralaya**. Sri Appannacharya's world famous composition of **Sri Raghavendra Stotra** was completely assured of its truthness by Sri Raghavendraru himself by his words '**Saakshi Hayaasyoatrah**', after entering the brundavana. Even today, with the special blessings of Lord Narayana through his five roopas of **Narasimha, Rama, Krishna, Vedavyasa and Hayagreeva** and his son Lord **Vayu**, Sri Raghavendraru is blessing infinite devotees who are seeking his refuge. The **Agamya Mahima** of Sri Raghavendraru till date, cannot be described as words fell short to explain them. Sri Narayanacharya's '**Sri Raghavendra vijaya**', Sri Vadeendra Teertha's '**Gurugunastavana**' and keertanas by various aparoksha gnaanis are some of the works which throws light upon the life history of Sri Raghavendraru. Let Sri Raghavendra Guru antargata Madhwa Vallabha Sri Moola Raghupati be pleased with this seva and bless us all.

ಅಪರೋಕ್ಷೀಕೃತಶ್ರೇಷ್ಠಃ ಸಮಪೇಕ್ಷಿತಭಾವಜಃ |

ಅಪೇಕ್ಷಿತಪ್ರದಾತಾಽನ್ಯೋ ರಾಘವೇಂದ್ರಾನ್ಮ ವಿದ್ಯತೇ ||

Jai Sri Ram

!! Sri Krishnarpanamastu !!



Anirudh SV is an M.Tech graduate from BMS College of Engineering with a wide range of interest in Maadhwa Philosophy, Singing, Active Participation as Volunteer in various Maadhwa forums etc

He has his own blog 'Tattvagnaanasadhe.blogspot.com' and a page in facebook named '**VISHWAGURU ACHARYA MADHWA**' with the purpose of doing a small seva of spreading the Madhwa Philosophy. As a small step, a beginning is made Hopefully with the blessings of Gurugalu and with the support of everyone, this work grows to a greater height in the future.

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